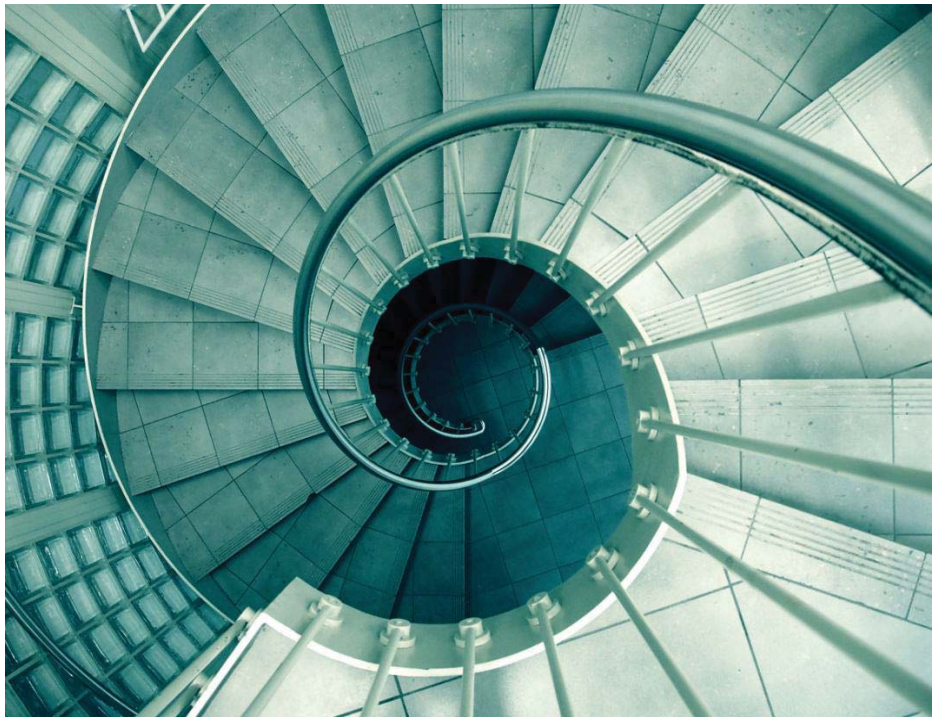
Disrupting the purist anarchist pipeline



Footnotes

1. Anytime someone uses writing by someone like Germaine Greer, I think they should also mention or link to a critique, so here's her talking about anarchism and a critique anyways: Germaine Greer on Anarchist Feminism + A Critique of Greer's Bad Takes

2. By including quotes from Aragorn and Julian Langer's writing as explanations and critiques of eco-extremism, I'm not claiming they are themselves eco-extremists.

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    - Various Critiques
- Satanist Death Cultists
    - The narrowing of approaches
    - Various Critiques
- Minimalist Anarchism
    - A broad approach with specialized interests
- Pragmatic Left-Anarchism
    - A wide array of approaches
    - The limits of violence

Most can sympathize with quick revolutions against dictatorships where the result is a freer society, like the Kurdish uprising in Northern Syria which took power from a regime who had rolled tanks on demonstrators and outlawed teaching of their native language.

But, even there, there are key foundations you need to work from, like the probability you won't just give an excuse for the oppressor committing even worse horrors as was the case with the Rohingya militants who ambushed a police checkpoint, resulting in army & citizen campaign to burn down many villages, plus murder and rape those that couldn't get away.

As well as a responsibility to put down arms after winning political freedoms and a majority are in favor of diplomacy through electoral politics, like in Northern Ireland today.

Under representative democracies, the sentiment of most is that, even if it could be argued that a war of terror (not a revolutionary war) against the ruling class was the easiest route to produce a better society, that it would still be ethically wrong to be the person who takes another's life just because it's the easiest way. Since regardless of manufactured consent or anything else you still could have worked to build a coalition to overcome those obstacles.

And I agree, it would be an act of self-harm to treat life with such disregard when we could have been that same deluded person shrouded in the justificatory trappings of society which normalizes that behavior. I don't think the way we win today is by treating a cold bureaucratic system with equally cold disregard, by justifying our resort to threat and violence because we have fewer resources, and a belief in the importance of our message. Time on earth is a

which you have Christians on every side of every political issue today. And secondly, the group's members defining the project in a rigidly narrow way, such that the group splits into factions, with each faction calling the other fakes, or abandoning the project entirely.

The obvious ideal is to maintain lots of specialized philosophical platforms within any movement, whilst maintaining coherence as a unified force. I've only written about this first issue in passing in On The Far-Left, Effective Activism & Violence, but I plan to write about it more in the future.

For now, I'd like to address this second issue of factionalism.

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Disclaimers galore

A while ago I was told by a Kaczynski fanboy that anyone who doesn't want to destroy all electricity grids is a reformist. There's a danger in traveling down the purist anarchist rabbit hole of more and more rigidly dogmatic political theory, where you begin to believe it's only worth reading the way a few authors view the world.

One obvious critique of the way I've formatted this essay, is that I open up anarchism and its many specialized philosophies, to a charge of being solely irrational steps along the road that people adopt for reasons of personal purity. Also, that the same could be said of people adopting center-left liberalism as opposed to status quo centrism.

I believe, however, that the desire to take on political identities for personal purity or the need to view the world in rigidly fundamentalist

to push your way through huntsmen in order to save a fox from getting mauled to death by dogs.

(B) Survivor-led vigilantism, where to the extent that some current institutions fail to rehabilitate people and the process of seeking justice through the institutions available can sometimes cause more trauma than its worth, then personal violence in order to resolve feelings of helplessness in the face of evil acts can sometimes be reasonably viewed as justified to regain feelings of agency.

3) Never take actions on the basis of anti-science beliefs or with the intent to propagate anti-science beliefs e.g. disproven conspiracy theories.

4) Take care to respect the difference between property which is personally and privately owned.

So, it could be seen as ethical to choose material targets of evil actors in order to cause economic damage and make a statement, so long as in the case of personal property, the item has no intrinsic sentimental value and can be replaced because the person is wealthy and that the item was paid for through the exploitation of others labor. Or is private property, meaning the means of production which should be owned collectively anyway.

The action would be an outlet for legitimate anger against that which causes us suffering and a means of developing people's thinking and creating a wider base of people joined in sympathy for those ideals.

For example, if taking the risk to slash slaughterhouse trucks' tyres in the dead of night both draws attention to animal suffering and also helps you to develop stronger bonds with a group of people and learn

A comparison

I'm going to make a comparison between elements of two situations now, but I want to be clear that I'm not equating the two, and the element I'm comparing is not how similar the ideologies are to each other. I'm comparing a dynamic of how participants may move through the ideology.

A person might move over to the far-right in stages which incrementally take them further away from their initial views. For example firstly believing that: Slavery is bad and also that the US civil war was more about the economic disparity between North and South. Then moving to a position, that slavery, understood in the context of the time, was a necessary evil. And from there to a position black Americans have benefitted from being brought to the US and are ungrateful for the opportunities afforded them.

A similar dynamic can happen for people moving away from identifying with green anarchism. A person could first be convinced that they should stop supporting a variety of direct action campaigns, in order to focus solely on being against technology, and in this way to reach the maximum people with a clear message. However, in consequence, significantly reducing the amount of people they're trying to coalition build with. Then secondly that, in the absence of fellow activists to spread the message to a wider population, that killing and terrorizing people is a necessary evil to draw maximum attention the direction society needs to be heading in. Reducing further the number of people they're trying to recruit. Then thirdly, thinking that hope for changing people's minds is pointless, and that we should just take pleasure in embracing our violent hatred for all things 'unnatural'. And that recruiting is meaningless.

ourselves, but some of us engage with it for a few hours every 4 years and use the discourse surrounding it to rally people to the far-left.

We need to get well educated on how even the baby step policies toward the left would be an improvement on where we are now, we need to learn the internal politicking of government and get good at having friendly arguments with comedy to appeal to friends and acquaintances basic intuitions.

The goal being that we can talk the latest news and (1) Win over conservatives to obvious empirically better policies on the left, and (2) Win over liberals when center-left parties are in power to feel dismayed at the slow pace of change, and so acknowledge how much better it would be if there was a market socialist in the position willing to rally people to demonstrate and strike to push through bills.

This still must entail a cynical clarity about how many swing voters you meet will be responding to the seesaw effect in politics of blaming the last person in power for everything wrong, so knowing how much time to invest and picking your battles.

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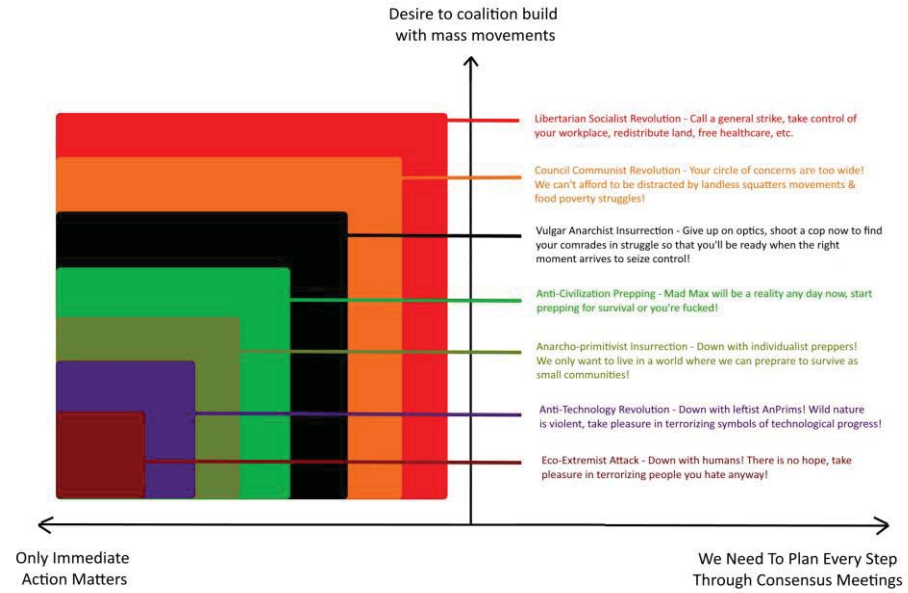
The limits of violence

[An Experimental List of Anarchist Principles]

Some groups and projects try to put together an aims and principles list to explain what campaign news and philosophy they'll focus on and I think this can positively influence what actions people take and think are justified. Some examples I know of include:


Desire to coalition build with mass movements
Libertarian Socialist Revolution - Call a general strike, take control of your workplace, redistribute land, free healthcare, etc.
Council Communist Revolution - Your circle of concerns are too wide! We can't afford to be distracted by landless squatters movements & food poverty struggles!
Vulgar Anarchist Insurrection - Give up on optics, shoot a cop now to find your comrades in struggle so that you'll be ready when the right moment arrives to seize control!
Anti-Civilization Prepping - Mad Max will be a reality any day now, start prepping for survival or you're fucked!
Anarcho-primitivist Insurrection - Down with individualist preppers! We only want to live in a world where we can preprare to survive as small communities!
Anti-Technology Revolution - Down with leftist AnPrims! Wild nature is violent, take pleasure in terrorizing symbols of technological progress!
Eco-Extremist Attack - Down with humans! There is no hope, take pleasure in terrorizing people you hate anyway!
Only Immediate Action Matters
We Need To Plan Every Step Through Consensus Meetings

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Various ideologies

I'm going to quote a ton of essays from a bunch of ideologies in the order I've seen people travel down them, along with quotes from a ton of critiques, then end on two possible ideologies that could work as a useful force in disrupting a person's journey down the pipeline.

I've unashamedly chosen various critiques with prescriptions which at times contradict each other, as the aim is to find some critiques close to each specific ideology in order to have the greatest chance of relating to the person's way of thinking intuitively.

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Technology is there to support us when we need it, not to be taken for granted. When the support falls away – and it will one day – will you be able to stand on your own two feet?

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from inside them the economic-centric logic. For us, as anarcho-individualists and nihilists, economy is not the key for liberation.

Economy is a part of the problem and the problem itself. The only way to strike the heart of the problem is to destroy the economy and its distinctions and speak of human relations. The world will not become prettier or more-free if we collectivize work but only if we blow up the relation of work and destroy its mentality, its ethics and culture. The same will happen with friendship, love, pleasure, the meaning of life itself.

On the road for continuous anarchist insurrection we do not keep anything which holds us down on the past. We tear down the myths of the revolutionary subject, of the proletariat, of the eternal wait for the right objective conditions, the social likeness towards the population, this slow moving mass which with its inactivity stops us from breathing...

Therefore, looking back in time, we recognize as our own prints, the traces left behind by some lone wolves, who walked then against their time. It is all those conspiratorial anarchists illegalists who made the anarchist insurrection their only home land. It is those who chose to stay away from the glory of the dead ideologies and bureaucracy of the social anarchism which awaits the masses in order to begin its insurrection. Lone and unique they armed their desires, out aside the pathetic rot of the mob and went on to the storming of heaven.

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Armed Joy by Alfredo M. Bonanno

deliberately make their technology unhackable, so that you must go back to the approved dealer for expensive repairs.

The same is true of modern computers. You used to have to understand the fundamentals of programming to use a PC properly. Nowadays, user interfaces have evolved to the point where the internal workings of your computer are shrouded in mystery. When something goes wrong, the user is clueless and open to exploitation.

Of course, for many people, myself included, this ease of use is a good thing. But ease of use and incomprehending dependence are two completely different things.

Dependence is hierarchical and undemocratic, concentrating knowledge and power in the hands of the few. It reminds me of the worst excesses of medieval religion, where divine forgiveness was sold to the layman by a corrupt hierarchy of priests.

Hidden Benefits

Using the minimum viable technology for a task often has hidden benefits. For example, writing long hand on paper is important to cognitive development in children, helps you learn by combining visual, motor and brain processing, could make us more creative and stave off mental decline as we get older. Not bad for something that is so obviously "backward" in this screen-filled age.

These hidden benefits apply to almost every positive constraint that I've experimented with: No Hot Showers, No Mobile Phone, No Supermarket.

The Tool is not the Task

The organisation, therefore, does not affect the entire life and projects of the comrades so that all kind of armed-struggle sectarianism are avoided. Once we are well rooted, power will find it very difficult to destroy us.

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'Do not say that we are few' – Statement from the Italian FAI

The only limits we put to our action are of ethical nature. We have made a choice with our action in this world of included and excluded. We are not interested in a society divided in classes, we don't want any dictatorship of a class over another, we want anarchy! Millions of microcosms where each individual can experiment themselves freely. Something very similar to what we experiment through action every day by elaborating the best way of organizing ourselves without renouncing our individual freedom. It is exciting to grow in this organisational experience along with sisters and brothers we've never seen and probably will never see. It is exciting that individuals who don't know one another come to the same conclusions in a given moment in history. ...

The first: destructive direct action as an indispensable and essential element. Such action can take the form of throwing a molotov as well as committing murder, without any hierarchy of importance, each group or individual will decide as they best like, in the respect for their own revolutionary ethics, which will certainly always exclude hitting at random. In our view, this point will have to give rise to a new nihilist and anarchist guerrilla, thousands and thousands of fires against capital everywhere.

Minimalist Anarchism

A broad approach with specialized interests

Perspectives on our age: Jacques Ellul speaks on his life and work

If we see technique as nothing but objects that can be useful (and we need to check whether they are indeed useful); and if we stop believing in technique for its own sake or that of society; and if we stop fearing technique, and treat it as one thing among many others, then we destroy the basis for the power technique has over humanity. …

In 1944, at the Liberation, I was part of the Movement of National Liberation, I even held certain positions in it, and had begun to believe the dream we had been dreaming during the last few years of the Resistance, often expressed by the saying that we were going to move from Resistance to Revolution. But when we said that-and I would like to point out that Camus first used it in 1943 in combat groups-we did not mean a Communist, Stalinist, Soviet revolution. We meant a fundamental revolution of society, and we made great plans for transforming the press, the media, and the economic structures. They all had elements of socialism, to be sure; but I would say it was more of a Proudhonian socialism, going back to grassroots by means of a federative and cooperative approach.

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There is one revolution, but there are thousands of ways in which one can take revolutionary action. Other comrades might choose to carry out collective expropriations from the temples of consumerism (supermarkets, shopping malls) in order to individually recover what's been "stolen" and use those things to meet each person's material needs, thereby avoiding having to say "good morning" to a boss or take orders from some superior. Still others might participate in grassroots unions, keeping their conscience honed — like a sharp knife — for the war that finally abolishes every form of work that enriches the bosses while impoverishing our dignity.

We feel the same way about *voluntarily "disappearing" to go underground.* The fetishization of illegalism doesn't inspire us. We want everyone to act in accordance with their needs and desires. Each choice naturally has its own qualities and virtues as well as its disadvantages. It's true that when a group voluntarily chooses to go underground ("disappearance" from the environment of family and friends, false papers, etc.), that certainly shields them from the eyes of the enemy. But at the same time, their social connection to the wider radical milieu is cut, and to a certain point they lose a sense of interaction. Of course, the same doesn't apply when there are objective reasons for going underground (arrest warrants, a price on one's head), in which case *clandestinity is the attacking refuge* of those caught in the crosshairs of the law. This creates a parallel need for the existence of *support infrastructure,* both among guerrilla groups themselves as well as within the wider antiauthoritarian milieu, *that will "cover" the tracks of wanted comrades.* Prerequisites would be a certain *complicity* and *discretion,* which concepts are frequently seen as "outdated" but in our opinion should once again be launched piercingly into battle. If comrades from a guerrilla group engage in

Instead we just find a perverse and fanatic pathology and a weakness, leading to their ongoing blatant failures and authoritarian outcomes.

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O9A Rising: The Spread of Britain's Occultist Militant Group by Popular Front

Their system of belief is that there's different ages, different ions which have existed throughout history, different historical ages and that we're living in a particular age now and the nazi era was almost like an attempt to drag civilization towards the kind of civilization that they want to move towards because they want to move to a new civilization, a new type of person, and they would say that western civilization is decaying, has been made soft by its judeo-christian heritage and they're ultimately extremely anti-christianity, anti-judaism, they're setting themselves against that very, very strongly, just as a lot of very aggressive satanic or occult groups do, that's the thing they're opposing. And hitler and that era it's seen as an attempt to combat that and it's almost like a satanic entry into the world and so it's lionized.

Why I know a bit about it because when I've been covering uh terrorism cases in the UK involving people on the extreme right wing, involving neo-nazis, order of nine angles is increasingly coming up as a reference and an influence on these people to the extent that within the last just over a year, we've had four teenagers in the uk jailed for terrorism offences where order of nine angles has come up a lot in the background to those cases.

Anarchism without adjectives not only refuses to prioritize one approach over the others, but emphasizes the importance of each aspect of anarchism to its supposed opposites. The riot needs the bake sale to be repeatable; the arson needs the public campaign to be intelligible; the supermarket heist needs the neighborhood grocery distribution to pass on the goods.

All dichotomies are false dichotomies to some extent, masking not only the common threads between the terms but also the other dichotomies one might experiment with instead. On close inspection, successful insurrectionism seems to depend so much on "community building" and even "lifestyle anarchism" as to be virtually indistinguishable in practice. If we retired this particular distinction, what other distinctions might arise in its place? What other questions might we ask?

All this is not to say that individual anarchists can't focus on their particular skills and preferred strategies—simply that it is an error to frame anyone's personal preferences as universals. In the end, as always, it comes down to a question of which problems you want to wrestle with, which shortcomings you feel most equipped to overcome. Do you prefer to struggle against invisible hierarchies in informal networks, or brave the stultifying inertia of formal organizations? Would you rather risk acting rashly, or not acting at all? Which is more important to you, security or visibility—and which do you think will keep you safer in the long run?

We can't tell anyone which problems to choose. We can only do our best to outline them. Best of luck in your insurrections—may they intersect with ours.

the Altar of the Earth: its aroma ascends like incense before the Throne of the Unknowable. Yet we know that even these ef-forts are a feeble visible sign of the Invisible Grace of the Hidden.

We realize that the Murderer has been working since the beginning in many forms and manifestations, and He will not stop until the Human is no more.

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A screenshot of a post from Atassa's now banned Facebook page

All anti-civ thought and fascism have the same founding premise and modus operandi. These are that a large chunk of the human population holds down a selected group that could potentially function successfully if these other groups were not around. The solution is thus to cull the land of those people, either the scapegoat of all societal ills (fascism) or the vast majority of people who could not function without the support of techno-industrial society (anarcho-primitivism / anti-civ green anarchy). Both ideologies can be reluctant or coy about the mehtodology they use or its results ("an ethno-state does not lead directly to genocide", "the destruction of the power grid is not intended to directly kill billions of people"). However, the ethical decision of both is the same: do what needs to be done to allow those who can be free to be free, and damn the consequences. Eco-extremism does not shy away from this.

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literature to support his argument? No. Does he ever acknowledge that this analysis does not apply to all feminist critique? No. Instead, he makes empty claims with no reference to the field of theory he is critiquing.

Feminism "promotes fear, individual weakness (and subsequently depends on ideologically based support groups and paternalistic protection from authorities)". What Faun fails to realize is that these exact issues have been addressed within feminist discourse. Take for example, Germaine Greer's [1] statement in The Female Eunuch: "The opponents of female suffrage lamented that women's emancipation would mean the end of marriage, morality, and the state; their extremism was more clear-sighted than the wooly benevolence of liberals and humanists, who thought that giving women a measure of freedom would not upset anything. When we reap the harvest which the unwitting suffragettes sowed we shall see that the antifeminists were after all right". In addition, Valarie Solanas, in SCUM Manifesto advocates sabotage, informal revolt, direct action, avoidance of civil disobedience tactics, and the destruction of capitalism and the state. Radical feminists established further critiques of the state in their works as well (see: Emma Goldman, No More Fun and Games journal, etc). The fact is, there is a wide critique of hierarchical power structures within feminism and even a cursory exploration of feminist theory would indicate that. Greer's statement is in direct contradiction to Faun's attempt to dismiss feminism. She opposes the state, morality, and marriage, all subjects Faun/Landstreicher has tackled in his works. Are we to assume that Faun is not familiar with the work of Greer, an avowed anarchist and important figure in the theory that Faun critiques; or Valarie Solanas, one of the most infamous feminist

nitpicky philosophical talk that readers are probably not going to very much enjoy. Nevertheless, because it is a recurring problem even in the mainstream ecological movements, it is necessary, it seems, to disally myself with it.

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by Third Wave feminists such as Naomi Wolf (see Fire with Fire). It seems safe to say that Faun has either done no research on feminism despite writing multiple times on it, or has purposely ignored the wide array of feminist critiques in order to further his own ideology of antifeminism.

In his newer works under the name Wolfi Landstreicher, Faun has critiqued feminism for its inability to transcend binary gender. In "Against Binary Gender" from Willful Disobedience: selections from Vol 2, #10–12, Landstreicher/Faun makes the following incoherent statement: "To criticize the poverty of the practice of feminism and the emptiness of so many of its theoretical constructs which have left it incapable of truly confronting and moving beyond gender because one imagines a liberation from the constraints of gender that is not homogenization into a universal androgyny but rather the opening up of the full spectrum of singular expressions of one's being in the sexual and passional spheres and every other sphere that gender has affected — this is pure arrogance particularly if one happens to be a man" (Willful). Let us deconstruct the arguments made here.

Feminism allegedly is "incapable of moving beyond gender." While many feminists of the First Wave and Second Wave supported the concept of gender essentialism, this has been confronted by modern feminist, queer, and gender theory. The very idea of eliminating binary gender is central to postmodern gender theory and much of Third Wave feminism. Judith Butler, in such books as Gender Trouble has addressed this, and transgender writers such as Leslie Feinberg have furthered the analysis of the sexual and gender binaries. The claim that feminism seeks "homogenization into a universal androgyny" can also be refuted with a simple glance at gender theory.

before them they refused to see humans as more valuable than other life on earth and had no moral qualms about extinguishing lives no matter how young and innocent. In fact, they may be seen as having acted from a place of kindness, as suggested by Adam Lanza's very personal killing of his mother before he left for the school. In his mind he wasn't deranged; he had been pacing his cage his whole life, until he could pace no more. Then he pounced. We are all capable of nurturing and compassion, but we are also capable of the most horrific brutality, given the right conditions. These instances of cruelty, whether from long ago or in our lifetime, shouldn't be swept under the rug. They are not horrible abominations that we must do everything to forget. They are human responses, maybe one of the last meaningful human actions we can observe, which is perhaps what terrifies people so much. As Fuchs observes, "Deep down in every one of us there is a ruthless primal killer inside. Perhaps this is the fundamental truth from which all censors, moralists and inveterate optimists flee in panic." Let us not flee in panic from our own impulses, but learn from them and come face to face with society, its warts and all.

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Various Critiques

The New Wave of Eco-Extremism and Nihilist Militancy // Popular Front Podcast

There are people who tend to be kind of true believers in the whole thing and say this situation really is utterly hopeless and that the whole human race is irredeemable and a lot of people do hold these views without going to the actionable extremes that ITS does, so it's destined to be as theoretically empty as any ideology we can possibly imagine.

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AFed statement on kneecapping of nuclear executive by Informal Anarchist Federation

On the 11th of May Roberto Adinolfi, CEO of an Italian state controlled nuclear engineering company, was shot and wounded. A cell of the insurrectionist Informal Anarchist Federation have claimed responsibility for the attack in a statement, saying that it was an act of vengeance for deaths and environmental damage caused by the nuclear industry. Previous acts claimed by Informal Anarchist Federation cells include sending a letter bomb to the Italian tax collection office, almost blinding a worker at the office [1] and risking the lives of the postal and clerical workers who unwittingly carried the bomb. ...

In our aims and principles, the Anarchist Federation states that "It is not possible to abolish Capitalism without a revolution, which will arise out of class conflict. The ruling class must be completely overthrown to achieve anarchist communism. Because the ruling class will not relinquish power without their use of armed force, this revolution will be a time of violence as well as liberation". We are not a pacifist organisation and do not condemn insurrection itself or all insurrectionist tactics; however, as Anarchist Communists we strongly criticise individualist and vanguardist tactics that do not come out of a broad-based class struggle movement. We condemn actions that put workers in danger without their knowledge and consent, and we reject elitist statements, such as that made by the Informals, which consider

leitmotivs of this pessimism could be this well- known verse: “The most foolish animal is man.”

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Against the World-Builders: Eco-extremists respond to critics

… Their hopelessness and pessimism toward all of hyper-civilized humanity (i.e. the only humanity left for all intents and purposes) has never been in doubt. The hypothetical positing of a “small group of people who are willing to embrace the wild,” does not bring such a group into being, and neither does the existence of the peoples of such places like the Amazon or the Andaman Islands whose entire existence is due to the “conservationist” impulse to “leave them alone”. The exception proves the rule, and if techno-industrial civilization and the rule of law collapsed tomorrow, such isolated peoples would no longer be protected.

The real issue with Jacobi has always been his intransigent belief in the human as a closed system, no matter how much recourse to “the wild” he has at times. He can’t but spout such Enlightenment dogma as “the source of human values is human beings themselves,” as if all “humans” have been equal throughout history, as if to predicate “human” in both the civilized and uncivilized resolves the issue at the level of first principles. As if the object of human cognition continues to be the continuation of the actually existing human genome, even if only within the circle of those who have an adequate affinity with the “Wild Will.” But even if eco-extremists posit a “human nature” that is corrupted by industrial society, they neither posit a clear idea of its essence, nor a way to “fix” that nature by creating an “outside” of

Post-Left Anarchism

The narrowing of approaches

Post-Left Anarchy

What Post-Left Anarchy Critiques:

1) The Left

- Critiquing the Left as nebulous, anachronistic, distracting, a failure & at key points a counterproductive force historically ("the left wing of capital").
- Critiquing Leftist activists for political careerism, celebrity culture, self-righteousness, privileged vanguardism & martyrdom.
- Critiquing the tendency of Leftists to insulate themselves in academia, scenes & cliques while also attempting to opportunistically manage struggles.

2) Ideology

- A Stirner-esque critique of dogma & ideological thinking as a distinct phenomenon in favor of "critical self-theory" at individual & communal levels.

3) Morality

- A moral nihilist critique of morality/reified values/moralism.

4) Organizationalism

“ALL participants and friendlies around the atassa project have reached out to me hoping I can, for lack of a better term, alleviate any animosity over the Atassa project.

Abe went off the deep end. What started as theoretical exploration of violence with no one except abe actually declaring and supporting ITS

Nobody wants beef, I’m just a middle man relaying this.

You can email back, call @ +150********, or completely ignore.

Fuck with abe all you want, he deserves it, but everyone else doesnt.”

There it is; there is “ALL the participants and friendlies around the Atassa project”, which we assume includes LBC/Aragorn totally throwing Vasquez under the bus just to save themselves any bother. They must seriously underestimate us to write such ridiculous shit – Ah, just a “theoretical exploration of violence”. What a fucking collection of cretins. So much for the claims of the Pope of ITS Mexico about their “theorists”, these people couldn’t theorise themselves out of a paper bag.

“Eco-Extremism” is an opportunistic trend of parasitism, online fakes and sacred beliefs, recycling on facebook, twitter and the “altervista” or “wordpress”. Although they would like you to think that their groups are spreading, instead they are dwindling, with a few people traveling between countries (or staying put in Mexico!) and believing in their sacred misanthropic mission. A mission which is expressed as hatred of women, hatred of anarchy, and ‘humanity’.

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- Critiquing industrial notions of mass society, production, productivity, efficiency, "Progress", technophilia, civilization (esp. in anti-civilization tendencies)

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What is Green Anarchy?

Unfortunately, many anarchists continue to be viewed, and view themselves, as part of the Left. This tendency is changing, as post-left and anti-civilization anarchists make clear distinctions between their perspectives and the bankruptcy of the socialist and liberal orientations. Not only has the Left proven itself to be a monumental failure in its objectives, but it is obvious from its history, contemporary practice, and ideological framework, that the Left (while presenting itself as altruistic and promoting “freedom”) is actually the antithesis of liberation. The Left has never fundamentally questioned technology, production, organization, representation, alienation, authoritarianism, morality, or Progress, and it has almost nothing to say about ecology, autonomy, or the individual on any meaningful level. The Left is a general term and can roughly describe all socialist leanings (from social democrats and liberals to Maoists and Stalinists) which wish to re-socialize “the masses” into a more “progressive” agenda, often using coercive and manipulative approaches in order to create a false “unity” or the creation of political parties. While the methods or extremes in implementation may differ, the overall push is the same, the institution of a collectivized and monolithic world-view based on morality.

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Of Indiscriminate Attacks & Wild Reactions; An Anti-civ Anarchist Engages with ITS and Atassa, Their Defenders and Their False Critics by Edelweiss Pirates

When Cabrera arrives at discussing the fate of the women at Fort Mims, his laudatory tone and narrative is utterly unbroken. With an incipient giddiness consonant with everything he's written up to now, he quotes at length about the gratuitous mass rape that took place at Fort Mims. Not a word of contextualization of the horrors of civilized war, or of war at all, is proffered. After this-- his crown-jewel block quotation—he begins the next paragraph, "Far from being acts of gratuitous or extraordinary violence, what occurred at Fort Mims was well within the cultural and spiritual logic of traditional Creek culture."[28] To prove his point, he quotes another white historian at length.

Here is the ideological underpinning being offered by their US boosters for the femicidal actions claimed by ITS. Here is the "indiscriminate attack" being refined, in print as in thought. Here is Rape-as-Re-Wilding.

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Dark Nights #45 - April 2016

12 March, Santiago, Chile: Noise bomb against the highway management company Vespucio Sur by FAI-IRF. Here is an extract from the claim:

the other — it is unlikely that an anarchist world would ever settle on just one standard (and what a bland and boring world that would be if they did).

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Various Critiques

Anarchists in Wonderland

The post-left image of "the left" is not just overly simplified, it is frequently wrong on the particulars. McQuinn writes, for example, that the "critique of everyday life" is "largely incompatible" with "most of the New Left of the 60s and 70s." In Germany, France, and North America, at the very least, large segments of the New Left enthusiastically embraced the critique of everyday life; indeed the profoundly anti-authoritarian upsurge of that era — which was of course accompanied by an authoritarian backlash — owed much of its vigor and incisiveness to this re-orientation toward everyday relationships. The influential three-volume work The Critique of Everyday Life was written not by an anarchist, but by the French leftist Henri Lefebvre.

Themes such as the critique of everyday life and the critique of ideology have in fact been central to radical forms of left politics for decades. The classic primer by Richard Gombin, for example, The Origins of Modern Leftism, devotes a pivotal chapter to "A Critique of Everyday Life". More important, the concrete practice of countless New Leftists was explicitly predicated on a forceful rejection of precisely those values which McQuinn takes to be constitutive of the left as such. This strand of left radicalism did not appear out of

Guerrilla Ontology: On Destruction, Violence and Direct Action [2]

Destruction as a phenomenon is the event of a singularity whereby, due to certain physical intensities, a new situation, space, location, Thing (etc.) is created. In this way, creation and destruction are in no way a dichotomy, but rather the monist force of the flow of motion, energy, transience in an entirely physical sense.

A hurricane and a wildfire are destructive, but they aren't violent. In their destruction they create new situations, spaces, locations; Things, from the intensity of their energetic releases. A meteor that kills most of the life on planet Earth, including the dinosaurs (arguably this planet's most successful occupants if we assume a paleontological realist epistemology), is not violent and does not enact violence upon those it has killed. The Chicxulub meteor was destructive, and its destruction lead to the creation of a situation that resulted in mammals becoming more prevalent (as a generalized category of species-Being) as the dinosaurs died out.

Destruction and creation are the monist flow of Life, where life and death are one and the same thing. They are the same thing in each present, temporarily bound by the physical dimensions of embodied Being – wild-Being as I choose to term it. As such, destruction(/creation) is an aspect of what is wild (or natural, if you prefer).

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On eco-extremism and anarchy

One small group, tied to a certain imaginary of "symbolic" peoples and to music / alternative and university backgrounds (reject faculties that here, suffice it to say that many contemporary anarchists reject McQuinn's contention that "collectivism" is inherently suspect while "individual self-theory" is the source of liberation. His ill-considered invocations of Stirner aside, McQuinn neglects the crucial dialectic between individual and collective that is the distinctive feature of social anarchist praxis. While we can probably all agree with McQuinn's observation that "without the autonomous individual, any other level of autonomy is impossible", post-leftists would do well to remember that the reverse is equally true: Without autonomous collectivities, individual autonomy is impossible. McQuinn's commitment to individualist assumptions leads him to misconstrue this fundamental relationship. Getting things more or less backwards, he writes that "only free individuals can create a free, unalienated society." But free individuals do not drop out of the sky; they are themselves the product of free societies.

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The Left-Overs: How Fascists Court the Post-Left

… an occultist named Hakim Bey developed the idea of the "Temporary Autonomous Zone" (TAZ). For Bey, a TAZ would actualize a liberated and erotic space of orgiastic, revolutionary poesis. Yet within his 1991 text, Temporary Autonomous Zone, Bey included extensive praise for D'Annunzio's proto-fascist occupation of Fiume, revealing the disturbing historical trends of attempts to transcend right and left. …

Thus, the post-left began to assemble through the writings of ultra-leftists, green anarchists, spiritualists, and egoists published in zines, books, and journals like Anarchy: Journal of Desire Armed and Fifth

primitive people“, in which Diamond shows a “nearly one-to-one correspondence between Fore [taxonomy] and species as recognized by European taxonomists.”

See also Louis Liebenberg’s “The Art of Tracking: The Origin of Science“, in which Liebenberg illustrates how scientific reasoning can be traced to the methods hunter/gatherers used to track and hunt animals.

This is, at least, my own belief. You need not reply if you do not want to. I simply wanted to make clear that by accepting scientific materialism I do not disregard spirituality or irrationality. These things are important to me because I love the WHOLE human, not just some parts. But I would much rather receive spiritual fulfillment from what I regard as true beliefs, cruel or not, traditional or not. Again, I write about these things in “The Foundations of Wildist Ethics,” section III.B.

I end with a quote from Edward Abbey:

Belief? What do I believe in? I believe in sun. In rock. In the dogma of the sun and the doctrine of the rock. I believe in blood, fire, woman, rivers, eagles, storm, drums, flutes, banjos, and broom-tailed horses …

Regarding the point on “indiscriminate attack,” I remain solidly convinced that “indiscriminate” is not a proper term and does not properly communicate what you are trying to say. The problem is that most individuals understand “indiscriminate attack” to mean “random attack,” … then they will not think that you actually care about wild nature, nor do you care about rewilding in the most effective way possible. Instead, they will think that people who advocate “random

the outside society need not interfere with what feels good to do. I realise that many honest people have read TAZ without taking any sleazy impression from it. I hope they’ll forgive me for pointing out that paedophiles say these same things to children. In his essay “Obsessive Love” (Moorish Science Monitor, Vol. 7, #5, Summer 1995), in which he pretends to be quite the classical scholar, he talks about ancient religious views on romantic and obsessive love. “The Greco-Egypto-Islamic ferment adds a pederastic [i.e. paedophile] element… the ideal woman of romance is neither wife nor concubine but someone in the forbidden category…” He uses the term “spiritual alchemy” for witnessing the “Devine Beloved in certain beautiful boys,” and remarks that, “since all homosexuality is forbidden in Islamic law, a boy-loving sufi has no ‘safe’ category for sensual realisation.”

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Various Critiques

A Conversation between two eco-extremism supporters

… I do not understand how you can "reject" physics or other such things. Clearly these things are at least mostly accurate, or else they wouldn't work as well as they do. And I suspect that if you truly "reject" them, meaning you do not accept them as true at all, you may turn out to be like the indigenous people who believed in "Ghost Shirts." Consider an excerpt from a letter I responded to when I was editor of The Wildernist:

I'm always reminded of the story of the Ghost Dance, which was a religious movement that some Native Indians adopted in the late 1800s. It stemmed from a prophecy by the messianic spiritual leader Wovoka, who preached that if the "Ghost Dance" was done just right, the spirits of the dead would fight on behalf of the Natives and make the colonists leave. Part of this was a belief that the dancers had "ghost shirts" that would protect them from bullets. I've heard a radical environmentalist actually say— actually say— that this was an example of their spiritual superiority, their "oneness with the Earth." Apparently she hadn't heard the end of the story, because in 1890 soldiers opened fire on Natives at Wounded Knee, and the ghost shirts did not, in fact, protect the two hundred plus individuals who died that day. The only "oneness with the Earth" they ended up experiencing was the oneness of their corpses with ashes and dust.

The moral of the story isn't, "Ha! Look at those ignorant Natives." To the contrary, Wovoka-ish mysticism has played out plenty enough times throughout history for us to know that humans just seem to be prone to

opinion, it is best to leave the concept of "society" itself behind, and rather think in terms of perpetually changing, interweaving relationships between unique, desiring individuals. That said, we can only play and experiment now, where our desire for the apparently "impossible" meets the reality that surrounds us. If civilization were to be dismantled in our lifetime, we would not confront a world of lush forests and plains and healthy deserts teeming with an abundance of wildlife. We would instead confront a world full of the detritus of civilization — abandoned buildings, tools, scrap, etc., etc.[2] Imaginations that are not chained either to realism or to a primitivist moral ideology could find many ways to use, explore and play with all of this — the possibilities are nearly infinite. More significantly, this is an immediate possibility, and one that can be explicitly connected with a destructive attack against civilization. …

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Various Critiques

A Quick and Dirty Critique of Primitivist & Anti-Civ Thought

We have the capacity not just to avert global warming and ocean acidification but to reclaim the Sahara and restore the megafauna that hunter gatherers killed off. (Contrary to the myth that primitive peoples were somehow aware of ecological externalities beyond their immediate contexts, recent global statistical analyses have conclusively settled that hunter gatherers were responsible for the ecological destruction of the late Quaternary). With the broader insight and perspective provided by science and global communication we finally have an opportunity to repair the mistakes

explosives that ITS utilizes are the product of an exothermic reaction. For before I believed in the “Spirits of the Earth” (for lack of a better term) I was also an atheistic materialist who based my beliefs more in the scientific method than animism. But that all changed when I had a very personal experience with a fox, a deer, and a pair of vultures in the semi-desert hills of northern Mexico. …

So to reiterate, I am a civilized human being, but I’m over that. I prefer to recover my past as a Teochichimeca and to fight for it with tooth and claw. And even though I am well aware that I am not capable of a complete return to that worldview, it’s in this manner that my opposition to the techno-industrial system and modern civilization are fostered. …

I think that here it would be better to strike a balance and not disregard one side or the other totally, as I have written previously. I am a modern human being and I can’t think like my ancestors. I can’t believe anymore that water falls from the sky as a “gift from the gods”. I know that the water falls from the sky as a result of the hydrological process, even if I would prefer not to know that and remain with the beliefs of my ancestors. Unfortunately I cannot do that.

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The expanded limits of violence

A Conversation between two eco-extremism supporters

Though some may be more culpable than others, ITS and eco-extremist groups assert that all who conform to this society and who contribute to it in one way or another (us included) are guilty for what

But to hunger for the genocide and ecocide of a collapse is to mistake mental health issues for radicalism. Misanthropic edginess for critique. Emotional states for vigilant pursuit of root dynamics.

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potentially free. In short, we are the contrary part to the Technological System, we are the reaction before the action, resulting from coincidence; while some dedicate themselves to manipulate, destroy, and artificialize the natural, we respond to their aggression.

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Why do we publish such objectionable things? [2]

Abe outlines what the eco-extremist position is. 1) Pessimism towards human endeavors 2) Wild Nature is the primary agent in the eco-extremist war 3) Listening to the call of the ancestors against the destruction of a way of life 4) individualism against mass society 5) indiscriminate attack as an echo of Wild Nature itself. 6) Nihilism as a refusal of the future 7) Paganism/animism as attempts to rescue ancestral dieties.

John Jacobi's article is an attempt to contextualize eco-extremist thought for a North American audience. It does it by telling the story of a young man who starts corresponding with Ted Kaczynski and is put into context with people trying to live the ideas that he preaches ("The Apostles"). In this excellent piece you learn about the factionalism of the indomitistas and how ITS fits in with this history of ideas. This is a history of 21st century eco-radicalism, of which eco-extremism is but a portion.

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relationship to the world that comes through the lens of representation. It is debatable as to whether humans are “hard-wired” for symbolic thought or if it developed as a cultural change or adaptation, but the symbolic mode of expression and understanding is certainly limited and its over-dependence leads to objectification, alienation, and a tunnel-vision of perception. Many green anarchists promote and practice getting in touch with and rekindling dormant or underutilized methods of interaction and cognition, such as touch, smell, and telepathy, as well as experimenting with and developing unique and personal modes of comprehension and expression.

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AnPrim on Fire: Human Supremacy Within Anarcho-Primitivist Narrative

The man-the-hunter story has been arranged to fit the violent lifeway of civilization. It’s challenging for people today to conceive of a way without fire, cooking or hunting, just as people deny that our species is a colonizing one. Without fire, we would not have been able to colonize. Without a colonizing ethos, we would not have used fire to breech the wild limits of our primal human habitat. Just imagine, without fire humans may still be mostly in Africa, and a diversity of megafauna may still be in every land. And for certain, the life on Earth would not be in a death spiral. Fire mastery hoisted human ferocity, and with that wrought a fiery new lifeway onto all.

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in an ethically relevant way. It appears that on Kaczynski's view, two equally hopeless situations can differ dramatically in how bad they are depending on whether the situation is caused by technology or caused by things in nature that count as non-technological.

This evaluative asymmetry can help explain several of Kaczynski's priorities and areas of focus. It can explain why he is worried that our lives now depend on the operation of power plants that might fail, but not worried that pre-industrial lives depended on rain showers that might fail to come as expected; worried that people today are oppressed by bureaucracies, but not worried that people were previously oppressed by their tribes; worried that people now do tedious office work but not worried that work in pre-industrial societies could also be tedious. The picture that emerges is that in Kaczynski's view, the harms that are averted by technology were not ethically relevant harms to begin, and that what we gain from technology today does not count as ethically relevant benefits. Given this picture, it makes sense why Kaczynski counts only the downsides of technology: There are few or no ethically relevant upsides to count.

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5 Common Objections to Primitivism

... foragers believe that life does not begin until, usually, the age of two. Foragers look at infanticide much the same way we do abortion. Among the !Kung, a pregnant woman goes into labor, and walks off into the bush (I'm told that childbirth is significantly less an ordeal among those who are not malnourished — affluently or otherwise). Maybe she comes back with a child; maybe she doesn't. Either way, no questions are asked. So, our calculations of forager lifespans are quite unfair — if we're going to include their infanticide, then we must include our own abortions. To do otherwise would simply be ethnocentric. In fact, when we do that, we see that forager lifespans are as long as, and sometimes longer, than our own.

It is undeniably true that the world's population cannot be sustained without modern civilization. Of course, it is abundantly clear that modern civilization is not sustainable, either. Given those two facts, then some kind of massive die-off is inevitable. It might be through genocide, but since primitvists are a fringe of a fringe (and will always be so) it's unlikely to come from us. There are many other parties with a much greater interest in genocide for its own sake, who are far closer to power than we will ever be. Ultimately, genocide might be the kindest method, just as it is kind to deliver a *coup de grace* to a dying animal. The alternative is to waste away by hunger or disease. But ultimately, genocide on such a scale would be nigh impossible, and though die-off is guaranteed, it is almost as guaranteed *not* to come by way of genocide.

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The expanded limits of violence

The Communiques of Freedom Club

... we may find it useful to blow up more biotechnicians and the like at some time in the future, so we would prefer not to be bound by a promise to stop bombing. If we made such a promise we wouldn't want to break it. So we are looking for some way to get our material published without having to make any promises or deals. ...

... All the university people whom we have attacked have been specialists in technical fields. (We consider certain areas of applied psychology, such as behavior modification, to be technical fields.) We would not want anyone to think that we have any desire to hurt professors who study archaeology, history, literature or harmless stuff like that. The people we are out to get are the scientists and engineers, especially in critical fields like computers and genetics. ...

In one case we attempted unsuccessfully to blow up an airliner. The idea was to kill a lot of business people who we assumed would constitute a majority of the passengers. But of course some of the passengers would have been innocent people-maybe kids, or some working stiff going to see his sick grandmother. We're glad now that the attempt failed. ...

A bomb package that we mailed to computer scientist Patrick Fischer injured his secretary when she opened it. We certainly regret that. And when we were young and comparatively reckless we were much less careful in selecting targets than we are now.

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And then authenticity, as a concept it's only developed recently, like we used to think of authenticity differently as like sincerity. So, the effort you put into helping your family would be an indication of whether you were being authentic to yourself, if you were being just and fair to your family in taking on your responsibilities.

So, I don't know whether it would be authentic for me to desire hunter-gather life, I know I would desire hunter-gatherer life more than the middle ages, but I think rather than just settling for primitive life or just settling for the middle ages, I think we should try and be aspirational to this future world of still being able to use some technology, like printing presses and penicillin and stuff, so I don't know.

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